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CONTENTS

● Are Non-Ahmadis *Kafirs?*

—Hazrat Khalifatul Masih

● The Quetta Earthquake fulfils a great prophec

—The Edi

Editor :

GHULAM FARID MALIK, M. A.

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بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

ARE NON-AHMADIS *KAFIRS* ?

Sermon delivered in Urdu on Friday, the 26th of April, 1935, at Qadian, by Hazrat Amir-ul-Momineen, Khalifa-tul-Masih, Head of the Ahmadiyya Community. After reciting the opening chapter of the Holy Quran Hazrat Amir-ul-Momineen said :—

When evil days come upon a people God causes the judgment of their leaders to become warped and they begin to indulge in activities which bring destruction on their own heads and prove fatal to those who follow them. I have noticed of late that the leaders of a section of the Muslims are passing through that phase. I know that they are not the acknowledged leaders of the whole Muslim Community nor do they wield any very great influence with all the Indian Muslims. Their activities are largely confined to the Punjab and to the territories contiguous to it. The rest of India is, to a large extent, immune from the poisonous effect of their baneful activities. And even in the Punjab and the provinces adjacent to it, their influence does not extend to all the Muslims. Only the urban Muslims are under their influence and of these particularly that section of the Muslims in Lahore and Amritsar is affected by their agitation who have become used to creating mischief and disorder as a result of

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constant wranglings and bickerings with the members of other communities.

It is human nature that when a person does a certain thing once or twice, he feels impelled to do it again and again. This is why persons who are used to picking a quarrel with other people become easily excited and are inclined towards creating mischief and disorder. In the past few years, due to political differences the inhabitants of a few towns in the Punjab had become dissatisfied with the existing state of affairs and had lost their peace of mind. Naturally a section of them, whether they be Muslims, Hindus or Sikhs, seem to have become deprived of their balance of judgment and on causes too trivial and trifling burst into anger and are led to commit acts which are detrimental to their own interests. Since urban opinion, as a rule, leads the rural, the activities in the towns have their repercussions in the countryside. But a few towns such as Lahore, Amritsar, Sialkot, Gujranwala, Ludhiana and Batala alone are the hot-beds of all heat and agitation. Sialkot of late appears to have cooled down, perhaps because that section of its inhabitants who are prone to readily become excited and to disturb the peace have realized their mistake or having tired of creating constant disorder are taking rest. By that section of people to whom I have referred are meant the Ahrars and by their mischievous campaign I mean those activities which for some time past they have been carrying on against the Ahmadiyya Community. These activities are so obviously injurious and detrimental to the best interests of the Muslim Community that sometime I am left in doubt whether the Ahrar leaders themselves have set them on foot or they are mere tools in the hands of more sinister influences which are working from behind the curtain —some individuals or groups who realizing that the Ahmadiyya Community stands in the way of their dealing an effective blow to Muslim interests have initiated them and the Ahrars are mere pawns in this deep political game. But as I am not in possession of any clear and irrefutable proof to satisfy my doubts, I am forced back to the conclusion that this section of Muslims is an unfortunate victim of the perversion of

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judgment which has affected their faculty of distinguishing between good and evil.

The Ahrar activities against the Ahmadiyya Community have been carried on for some time past without interruption or abatement of zeal. In the Conference that was held at Qadian last October great stress was laid on the fact that the Ahmdis should not be regarded as Muslims. To raise such a question at the present time, when the Muslims are already in a minority in India and are passing through extremely difficult times and their very existence is in danger, does not at all speak well for the intelligence and political foresight of the Ahrar leaders.

A few years ago at a political meeting of the Muslims held at Patna under the presidency of the late Maulana Mohd. Ali the same question was raised. A Maulvi from Bihar in the course of his speech said that the Hindus had derived great strength from the existence of the Sikhs as a distinct and separate political entity inasmuch as the latter being in a minority demand weightage; and in a lighter vein the Maulvi suggested that this accession of strength to the Hindus' political power could be countermanded by excluding the Ahmadis from the main Muslim Community and by asking them to demand, as a minority, representation in excess of their numbers. The said Maulvi was, however, severely taken to task by Maulana Muhammad Ali who sternly told him that such a suggestion which was obviously at variance with Muslim interests, if carried into effect, would add to the disruption of the already hopelessly divided ranks of the Muslim Community. But then this question was raised in a province like Bihar and the president of the meeting was a person of Maulana Muhammad Ali's calibre and political foresight and now it has been raised in the Punjab and by people like Maulvi Zafar Ali, Ch. Afzal Haq, Maulvi Habibur Rahman and Syed Ata Ullah Shah Bokhari. These gentlemen seem to think that by demanding our exclusion from the Muslim Community they are damaging our interests. But in no conceivable manner can our interests suffer. We are said to be 56,000 at present. But though grossly under-estimated we were not 56,000 even at the time of

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the last census and now when five years have elapsed since the last census was taken our numbers must certainly have swelled. But even if we are considered to number not more than one lac at present the Government, in view of the principle that minorities get representation in excess of their actual numbers, shall have to allot us at least one seat in the Legislative Council. Thus the number of the Muslim members in the Legislative would become less by one and if in view of exceptional circumstances as nomination, for instance, one more Ahmadi goes to the Council, Muslim seats which are generally considered to be 89 in the future provincial Assembly would be reduced to 87 and thus in a total strength of 175 members the Muslim majority would turn into a minority and Muslim interests as contemplated by the Ahrars would receive a severe set-back. But the well-known Persian adage, ("O Ayaz: know thy real worth") aptly illustrates the real position of these Ahrar leaders. Since when have they become the spokesmen of the Muslims? Who has given them the right and the authority to exclude from the ranks of the Muslim Community whomsoever they like? A vast majority of the Punjab Muslims do not attach to their opinions as much weight as they would to the opinion of a person of ordinary intellect. It is one thing for the Ahrar leaders to assert and claim that they are the real representatives of the entire 8 crores of Indian Muslims and quite another to prove and substantiate such an extravagant claim. Could they tell us how many of these 8 crores of Muslims whose leaders and spokesmen the Ahrars claim to be, raised their voice of protest against the public statement that was recently issued by some very highly-placed Muslims regarding the Ahmadi *v.* non-Ahmadi controversy? As many as 9 or 10 members of the Legislative Assembly *i. e.* 1/3 of the total Muslim strength in that body appended their signatures to the above statement and even more members would, in all probability, have done so if they could get the opportunity. Some members of the Council of State also signed it. Almost all the members from Sind signed that statement, a majority of the Muslim members from Bihar also were among its signatories and so were a majority of the Bengal

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members. An appreciable number of the Punjab members also joined them. Thus out of the 8 crores of Indian Muslims whose cause, the Ahrar leaders allege, they represent, the representatives of the 3 crores of the Bengal Muslims in the Assembly and of the 30 lacs of the Bihari Muslims and the representatives of 1/3 of the Muslims of the Punjab which comes up to about 40 lacs, and of the 30 lacs of the Muslims of Sind, by associating themselves with the above statement have shown that at least ½ of the entire Indian Muslim Community do not view with favour the present activities of the Ahrars against the Ahmadis. Of the remaining 4 crores as well there is nothing to prove that they regard the Ahrars as their representatives. Only the views and opinions of those persons of highest intellect and ability whom the Muslim Community have elected as their representatives will carry weight and not of those whose lead no one is prepared to accept. So when the acknowledged spokemen of about 4 crores of the Indian Muslims have openly condemned and viewed with disfavour the present activities of the Ahrars against the Ahmadis and the remaining 4 crores have remained silent, the Ahrars' claim of Muslim leadership is demonstrably shown to possess no foundation in fact. After all on what basis does this claim of their leadership rest? By what peculiar methods these self-styled leaders have ascertained the Muslim opinion and have found it to be in their favour. Let alone the entire 8 crores of Indian Muslims the Ahrars cannot possibly prove themselves to be the leaders and spokemen of even the whole of the Punjab Muslims. A few weeks ago in the party that was given in honour of Ch. Zafarullah Khan, 80% of the members of the Punjab Council participated, which means that at least as many Muslims of the Punjab regard the Ahrars as mere mischief-makers. They may now assert that Ch. Asadullah Khan's unopposed return to the Punjab Council was due to a technical mistake on the part of the rival candidate but how can the Ahrars ignore the fact that when some time back Ch. Zafarullah Khan was a candidate for the Sialkot constituency, the Ahrars, inspite of all their efforts and by using all their resources, could not get even a single person to oppose

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the Chaudhri Sahib. If the Ahrars were the accredited leaders of the entire 8 crores Muslims, how did Ch. Zafarullah Khan come to be returned unopposed to the Punjab Council? And is it not a fact that in the last by-election, when Maulvi Mazhar Ali, an Ahrar leader, and Sh. Ata Mohd. stood from the same constituency and the Ahmadiyya Community offered to help the latter gentleman, Maulvi Mazhar Ali conveyed to me through Sh. Bashir Ahmed, advocate, his request for enlisting Ahmadiyya support. If the Ahrars were the acknowledged leaders of the 8 crores of the Indian Muslims, why did Maulvi Mazhar Ali feel the need of our support which incidentally was refused because he did not consent to give us his request in writing as was required of him. So it is wrong to say that the Ahrars are the spokesmen of the entire Indian Muslims. Eight crores is a very large number. They cannot honestly claim to be the representatives of even 8 millions. Anyhow this high sounding claim is ill-based and obviously detrimental to Muslim interests.

As a matter of fact the very principle on which the Ahrars proceed is wrong. We have never made any distinction between ourselves and the other Muslims while demanding political rights for them. We have always supported the general Muslim demand, and for the attainment of this object have made sacrifices beyond our means. We raised our voice against the Nehru Report while the Ahrars supported it. We assisted the Indian Muslim Delegation to the Round Table Conference, distributed useful political literature among them, while the Ahrars kept quiet all along. The Ahrars again have always supported joint electorates, and have vigorously worked in this behalf whereas a majority of Muslims are decidedly against the principle of joint electorates. The proposal of excluding a part of the Muslim Community, emanating from such a faction whose claim to represent 8 crores of Muslims is utterly baseless, is extremely ridiculous and injurious to Muslim interests.

But the question is, who is there to exclude us from the Muslims? What right or justification have Government to say that they would not regard us as such? To those who say we are only 56,000, I reply,

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what possible connection there is between the numbers of a community and the profession of their faith ? Even if there was a single Ahmadi in the world, no power on earth could turn him out of the pale of Islam. One's faith is a matter of one's profession. Who is there so audacious as to dub a man a non-Muslim and seek to expel him from the Muslim Community when the latter protests that he is a Muslim ? So the very question of the expulsion of the Ahmadis from the Muslim Community is manifestly absurd. As long as we protest that we are Muslims, no power can exclude us from the Muslim Community. It has been said that we forfeit our right to be Muslims by styling other people as *Kafirs*. But our calling other people *Kafirs* only means that we consider ourselves alone as true Muslims. Is it then possible for anyone to turn really true Muslims out of Islam ? Our only offence, if offence it can be, which makes us forfeit our right to be part and parcel of the Muslim Community is that we do not regard other people to be as true and good Muslims as we regard ourselves. We are sought to be expelled from the Muslim Community on this plea. But what an absurd plea! If that is the offence which renders us liable to expulsion and excommunication, then I would say with all the emphasis at my command, that this is an offence which is very freely committed by all the Muslims. Is there any sect of Muslims which has not been styled as *Kafir* by the other sects and *vice versa*. Has not Maulvi Zafar Ali Khan himself been under a *fatwa* of *Kufr* and Maulvi Habibur Rahman and Syed Ata Ullah Shah Bukhari too ? These *Ulema* indulge in the game of kafir-making as a pastime. If in the vast ocean of *Kufr* which already existed, we added another drop, why should they lose temper over it ? They themselves have made *Kufr* very cheap. According to the religious belief of men of their own ranks any person a part of whose trousers falls below his ankle is a *Kafir*, any person who while saying his prayers folds his hands above his navel is a *Kafir*, any person who raises his fore-finger while praying in sitting posture is a *Kafir*. Why then these people who themselves are so adept in dubbing other people as *Kafirs* over such trifles have lost their peace of mind for our calling them *Kafirs* ? Does it

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not show that there is either something of unusual significance in our calling them *Kafirs*, or else it is mischievous on their part to raise a hue and cry over it. Do not the *Shias* style the *Sunnis* as *Kafirs* and *vice versa*. And do not the *Ahl-i-Hadith* call the *Hanafis Kafirs* and the latter call the former *Kafirs*, and is it not a fact that the *Chakralwis* style the non-*Chakralwis* as *Kafirs* and the latter retaliate by stigmatising the *Chakralwis* as *Kafirs*. The *Chakralwis* even go so far as to declare that the non-*Chakralwi* Muslims consider the Quran as abrogated and what sort of a Muslim is he who believes that the Quran has been abrogated. On the other hand the *non-Chakralwis* allege that the *Chakralwis* have disgraced the Holy Prophet (peace by upon him) and it requires no great intelligence to understand that a person who disgraces the Holy Prophet cannot be looked upon as a Muslim. If to the great storm of kafir-making raised by these people we have added a handful of dust, we do not think we have done anything over which they should have lost their heads. This strange attitude of theirs reminds one of the story of the wolf and the lamb who were drinking water from the same stream, the wolf being high up the stream and the lamb down stream. The wolf who had a design to devour the lamb and was in search of an excuse said to the lamb, " are you not ashamed of yourself that you are making the water dirty while I am drinking." The lamb meekly replied that it was not possible for her to make the water dirty as she was drinking at a point down-stream. On hearing this the wolf pounced upon her saying, "What ! have you become so audacious as to make a reply to me," and devoured her. Similarly these people out of vanity and relying upon their superior numbers, say to us that we should not include ourselves among the Muslims as we call other Muslims *Kafirs*. But don't they look to their own *Fatwas* printed in decorative designs, and published under the authority of ten, twenty, thirty, forty, fifty or even a thousand *Ulema*, in the form of charts which can be hung on the walls, if one liked, as a decoration. Why are not these self-styled representatives of the 8 crores Muslims of India provoked and why is not their jealousy for Islam and the Holy Prophet excited when they see

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these *fatwas* of their own *Ulema* ? It is, therefore, quite wrong to say that this hue and cry is due only to the fact that we call them *Kafirs*, for it is a crime of which they are much more guilty than we are.

Moreover there is a great deal of difference between our definition of *Kufr* and theirs. They understand by *Kufr* to mean the denial of Islam, which is the meaning we do not ascribe to this term when using it about the non-Ahmadis. Our view is that if a person conforms to the tenets and teachings of Islam to a given extent, he is entitled to be called a Muslim. But when he falls below even that point then although he may be called a Muslim, he cannot be regarded a perfect Muslim. We never allege on the basis of this definition that every *Kafir* is doomed to hell-fire for ever. We do not call even the Jews and the Christians to be *Kafirs* of that description. On the other hand we believe, that every Hindu, Sikh or Christian or even an atheist will ultimately find the grace of God and finally God will say to him, "go and enter heaven". So there lies a vast difference between the two view-points. Under their definition of *Kufr* they consign a person to everlasting perdition. Spiritually it grinds to atoms the person to whom it applies. For him there is no hope, no salvation. But we call others *Kafirs* only technically. According to our definition of *Kufr* it is quite possible that a person who dies a *Kafir* may go to heaven on account of some good in him, and his want of faith may be overlooked on account of his ignorance of the true faith, or on account of the real teachings having not reached him. On the other hand it is quite possible that a man, apparently a Muslim, may be sent to hell, because he failed to act up to the requirements of the faith. A Hindu, a Christian, a Jew, an atheist, a Sikh and a non-Ahmadi, dying in a state of *Kufr*, according to our belief, may be admitted to heaven, on the ground that as far as it lay in his power he endeavoured to cultivate piety, did good deeds, and that there was no opportunity for him to be acquainted with the true teachings of Islam. Similarly it is possible that a man styling himself an Ahmadi who does not act up to the teachings of Ahmadiyyat may go to hell. There lies, therefore, a world of difference between the term of *Kufr* as used by us and the one

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used by them. Our definition of *Kufr* as compared with theirs is like a tiny atom as compared with the sun. Then why should they fume and fret over our calling them *Kafirs*?

It is being emphasised nowadays that the Ahmadis call non-Ahmadis *Kafirs*. If this allegation is honestly made, then let the Ahrars come forward and prove that it is we that took the offensive in this respect. The fact is that it is they that began the battle and they were the first to call us *Kafirs*. They are morally bound to find out who threw down the challenge and took the initiative in issuing *Fatwas* of *Kufr*. Even now they are daily saying and writing in their newspapers that Ahmadis are *Kafirs*. Can they prove that any Ahmadi newspaper has been guilty of thus calling the Ahrars *Kafirs*? He who calls another person a *Kafir* without rhyme or reason hurts his feelings and provokes a quarrel. We never do that. It is only when we are asked by a person as to what we think of him and we are compelled to give an answer that we say we take him to be a *Kafir* in the sense in which this term has been explained above. Although our answer in that case is always in reply to their question but even then they resent it and seek to pick a quarrel. What answer possibly can we give to a person who is dark-coloured when he asks our opinion about his complexion except that he is dark-coloured and not fair. What would you call such a person who picks a quarrel on that account? This inexplicable attitude of these people reminds me of an interesting incident which sometime back occurred to a doctor in the Army. He told me that he was asked by the wife of an officer who was a Major in the Army, how old he thought she was. The said doctor was in a fix. He knew that English ladies felt offended if even in compliance with their own request they were told their correct age if that happened to be a bit advanced. He therefore tried to dissuade the lady from asking him that awkward question but she would accept no excuse and insisted on knowing her age. The doctor then computed within his mind that being the wife of a Major she must at least be 36 or 37 and he thought that she would be satisfied if he told her that she was only 27. But she flew into a rage when the poor

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doctor told her he thought she was 27. These people are like that lady. They insist upon knowing what we think of them and when we tell them what we think of them they resent it and say we call them *Kafirs*.

I have noticed it many a time that it is the Ahrars or the Lahore Seceders (members of the Ahmadiyya Anjuman-i-Ishaat-i-Islam, Lahore) who take a special interest in starting this question which has no bearing on the Muslim social or political requirements. It does not profit us in any manner to know what others think of us. What really matters is that we should try to co-operate with each other as far as possible and we should avoid dragging in the discussion about our respective beliefs in such matters. We may want to know the beliefs of a person when, for instance, he intends to contract new matrimonial relations with us. But what connection, on earth, there is between the politics of the Indian Muslims and their sectarian beliefs. We have never raised this question. It was the late Khwaja Kamal-ud-Din, who by his speeches and writings, at first, started this question of *Kufr* and Islam in our Community. We have never felt the need or necessity to raise it. It is the Lahore Seceders to whom the late Khwaja Sahib belonged who sometimes feel irresistibly inclined to revert to this question thinking that a discussion of it would frighten away the orthodox Muslims from us. But in spite of their efforts to set people against us they come to us for being accepted into the Ahmadiyya Community and do not go to them. The saying of the Holy Prophet "Thou shalt not overstep thy measured limit," aptly applies to them. They spare no pains, leave no stone unturned to discredit us. But all their efforts and endeavours only result in the increase of our numbers and do not benefit them in any way. Similar is the case of the Ahrars. People will surely begin to look with contempt on their propaganda when they realized the real state of affairs and came to know that this question which was calculated to disrupt the political solidarity of the Muslims was raised not by the Ahmadis who always avoided it but by the Ahrars. I take this opportunity to proclaim once more that we do not define *Kufr* in the same terms in which they do, nor do we attach the same

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significance to it as they do. We do not say that every *Kafir* is predestined to go to hell. We believe that the term *Kafir* applies to a person after he has passed beyond a prescribed limit. When a person takes Islam as his religion and accepts the Quranic injunctions and teachings as his guide of action, he is entitled to be called a Muslim. But if he denies a basic principle of the faith of Islam then although he may be called a Muslim yet in reality he is not so. We do not therefore take *Kafir* to mean that such a person denies the Holy Prophet Muhammad (peace be upon him). Who can say to a person who says that he believes in the Holy Prophet that in reality he has no such faith? Nor do we take this term to mean the denial of the existence of God. One who says that he has belief in God, who can dare say that he has none? According to our definition of *Kufr* the denial of a fundemental doctrine of Islam renders a person *Kafir*. On the other hand only belief in all the essentials of Islam can make a person a true Muslim in the real sense of the word. But we do not at all regard a *Kafir* to be foredoomed to hell. A *Kafir* according to our belief could go to heaven. We will call a person *Kafir* who, for instance, has throughout his life remained unacquainted with Islam, but God will not send him to hell on that account only because through no fault of his he did not come to know of Islam and God is not so cruel as to punish an ignorant person. So when we use the term *Kufr* we use it in the above sense only. But we never go about calling a person *Kafir*. It is only when we are compelled in answer to the enquiry of a person to say what we think of him that we have to give expression to our belief. But with the definition of *Kufr* as given by the non-Ahmadis as our basis of judgment we would not regard as *Kafirs* even the Hindus, the Jews, the Christians or the other non-Muslim communities, because we believe that there exists no such community whose every member is foredoomed to everlasting hell. From among all communities and nations—from among the Hindus, the Jews, the Christians, the Sikhs, and even from among the athiests—some individuals will, according to their deserts, be admitted to heaven. Our belief is that if an atheist is born and lives in a

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country where he has not the means to become acquainted with the true religion, say, for instance, he lives in a mountainous region, far away from all contact with civilization and religion but he leads his life in strict conformity with the laws of nature, and does good to others, abjuring all evil ways and practices and acting unjustly towards nobody, such a one in spite of his atheistic views and beliefs, will go to heaven.

If the agitation that is now being carried on against our Community with such vigour and virulence had possessed some weight and substance, it should have been based on honesty, which evidently it is not. Only day before yesterday I saw a statement in the papers by Sir Mirza Zafar Ali in which he says that the Ahmadis are not Muslims, that the Government is wrong in considering them to be a part of the Muslim Community and that if the Government wishes to regain the confidence of the Muslims it should look upon the Ahmadiyya Community as a minority separate and distinct from the other Muslims. It is surprising to note that the same Sir Mirza Zafar Ali, barely a year ago, at the time of the election to the Punjab Council wrote to me two letters in which he confessed that he was not hostile to our Community and that like other sects of Islam he looked upon the Ahmadies as a part of the Muslim Community. These letters are safe with us and they could be published if Sir Zafar Ali were to deny their authorship. Now when Sir Zafar Ali stood as a candidate to the Punjab Council and required our support he considered us Muslims and requested that though on some doctrinal points he differed with us he should not be refused Ahmadiyya support on account of that difference. He went so far as to write about one of the rival candidates that he was a sinful transgressor and an evil-doer whereas he himself was a strict observer of the Islamic prayers and on that account alone deserved our support. If we are really *Kafirs*, is it consistent with reason for a person holding the honour of Knighthood and having been a High Court Judge to say of himself that he is a strict observer of the Islamic prayers and therefore deserved our support? In his letters Sir Zafar Ali admitted that he treated Ahmadis

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as he treated other Muslims and that he looked upon the Ahmadis with the same feelings with which he look upon other Muslims. He did not even hesitate to stigmatise one of his rivals as a person of loose moral character. Even after what Sir Zafar Ali has written in the Press regarding us, I extend to him the courtesy of not disclosing the name of the Muslim gentleman about whom he used such disparaging remarks lest he might be sued for defamation. But is it, I again ask, in keeping with honesty or with any principles of morality that a year ago Sir Zafar Ali should have taken us to be Muslims and now should ask the Government to exclude us from the Muslim Community? He cannot take shelter behind the plea that he was unaware of our beliefs at the time, for the *Siasat* of Lahore was in those days writing a series of articles against us in which the Promised Messiah, the Holy Founder of our Movement, was alleged to have laid claim to Godhead and to have been a denier of the finality of the Holy Prophet Muhammad's prophethood and to have shown disrespect to other prophets and Sir Zafar Ali had himself written an appreciatory note about these articles which evidently shows that he had read the *Siasat* articles against us and he approved of them. So Sir Zafar Ali cannot plead ignorance of the Ahmadiyya beliefs or at least of the beliefs that were ascribed to us. In the face of all these beliefs, however, he regarded us as Muslims which fact he even acknowledged in his signed letters. What new belief has now come to light that has led him to think that the Ahmadis are not Muslims? It is perfectly clear that his present attitude towards the Ahmadis is due not to his jealousy of Ch. Zafarullah Khan's being made a member of the Viceroy's Executive Council but is due to his failure to get our support in his own favour in the Council elections. So if the name of Sir Zafar Ali be written in place of Ch. Zafarullah Khan's and the words "the Punjab Council" be substituted instead of the words "the Viceroy's Executive Council," it would be nearer the truth. Is it, I ask, in harmony with honesty or does any moral code allow it, that a person who only a year ago regarded us as Muslims should now address a letter to the Governor saying

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that Ahmadis are not Muslims and that therefore they should be excluded from the Muslim Community ? Is it because by supporting his rival we came under Sir Zafar Ali's displeasure that we deserve to be expelled from the Muslim Community ?

If the Ahrars honestly believe that they are the real representatives of the 8 crores of the Indian Muslims then why do they seek to exclude us from the Muslim Community ? When they know that the entire Muslim Community is with them and we are in no constituency in a majority, then instead of excluding us from the Muslims, they should, on the contrary, have insisted on our inclusion in them, as being everywhere in a minority there was clearly no possibility of any Ahmadi being returned to the Legislature while if created into a separate minority we would be entitled to at least one seat in the Legislature. Their insistence upon our separation from the Muslim Community clearly demonstrates that the Ahrar leaders are convinced in their heart of hearts that the 8 crores of Muslims are not with them and that instead of supporting them in the matter of election they would give us their support. By demanding our expulsion from the Muslim Community they wish to deprive us of the benefit, which they are afraid, we would derive if we continued to remain within the Muslim Community. If the Ahrars think that the whole Muslim Community is with them, then why are they afraid of our remaining within it. If, for instance, the Sialkot constituency, as they claim, is solidly with them, then all possibility of Ch. Zafarullah Khan or for that matter of any other Ahmadi candidate being returned to the Council from that constituency or any other constituency, entirely disappears, and therefore instead of demanding our exclusion they ought to have insisted on our remaining in the Muslim Community and thus to have benefited by one seat which in case of our separation they would have lost. This opposition, therefore, is not at all based on honesty. The Ahrars may, if they so desire, exert their utmost against us but in our opposition they should not at least part company with honesty and moral obligations. But what is now actually happening is this that a man, say from Jammu, at first, addresses me as the Khalifatul Masih and

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professes to be friendly towards the Ahmadis and against the Ahrars. Then he gets it into his head to become a leader and throwing consistency to the winds, at once begins to indulge in anti-Ahmadi activities. The self-same Sir Zafar Ali of whom I was speaking, addressed me a letter when Sir Shadi Lal was retiring, and after using the Islamic expression, *Assalam-o-Alaikum*, *i. e.*, "God's blessing be on you," requested me to send Rs. 50 in order that I might also be included among the Muslim hosts of the proposed farewell party but to-day we have become *Kafirs* in the sight of the self-same gentleman. Sir Zafar Ali was foremost among the organisers of the party given to Sir Shadi Lal but when a party was to be given to Ch. Zafarullah Khan he was, all of a sudden, reminded that the Ahmadis were not Muslims, as if Sir Shadi Lal was a thorough-going Muslim and it was Sir Zafar Ali's religious duty to join the party given to him but Ch. Zafarullah Khan being a non-Muslim it would have amounted to *Kufr* to participate in the party that was given in his honour. This is not what justice would dictate. It is a palpably obstinate attitude and such an attitude is never conducive of good results for any people. I, therefore, invite the attention of the Ahrars, though they may not accept my advice and I also invite the attention of other people though they too may ignore my advice, that the great majority of the Muslims should try to realize the real motives that are working behind this opposition to the Ahmadiyya Community. The real object of this agitation is not to show whether we are Muslims are not. They have, in fact, realized that they cannot succeed in injuring the interests of the Muslims in face of the Ahmadiyya Movement as was proved by their failure at the time of the Nehru Report. Therefore they seek first to remove the Ahmadis from their way. Or perhaps they think the Ahmadis are an obstacle in the way of the Muslims getting some benefits. Anyhow they have realized that because of the existence of the Ahmadiyya Community they cannot hope to popularise some of those ideas among the Muslims which they consider to be good for them but which as a matter of fact are harmful to their best interests. They, therefore, want to have a free field for themselves by removing the Ahmadis from their way.

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THE QUETTA EARTHQUAKE FULFILS A GREAT PROPHECY

A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.

It is an eternal law of God that whenever masses of mankind break away from the path of moral rectitude and spiritual progress and give way to the promptings of their desires and the cravings of their hearts, whenever humanity is stuck fast in the quagmire of sin and iniquity and consigns God to oblivion, whenever the world is immersed in the cimmerian darkness of spiritual ignorance and moral turpitude, whenever man sinks to the nadir of moral depravity and spiritual degradation and gets wholly lost into the pursuit of his wordly aims and gains, God out of His infinite mercy and grace raises a prophet who proclaims the duties of man to himself and to his Creator, who is entrusted with the great mission of purifying, reforming, elevating a corrupt, degenerate and degraded people. These Messengers of God have been appearing from time to time in the history of mankind whenever the all-pervading moral degradation of a large section of mankind demanded their appearance. All the prophets, Moses, Jesus, Zoroaster, Buddha, Krishna and that Greatest Teacher of Humanity—the Holy Prophet Muhammad, were raised at such times. And it requires no special intelligence to understand that the present epoch of social, moral and spiritual disintegration also urgently requires the appearance of a World-teacher, a great Prophet of God. "The same causes, the same crying evils, the same earnest demand for an 'assured trust' in an All-pervading Power" which led to the appearance in the Land of Pharoas a great Prophet of God, and in ancient Iran another equally highly-exalted divine Messenger and which led to the appearance in Arya Verta in hoary antiquity the Prophet Krishna and 'which led to the appearance on the shores of Galilee, in the reign of Augustus Caesar of a Prophet whose life is a tragedy' and last of all which led to the appearance in the Desert of Arbia in the seventh century of the Christian era of that Greatest Son of Man—the Holy Prophet

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Muhammad (peace be upon him) ' have operated with an equal force in our own times. Never in the history of the world was the need so great, the time so ripe, for the appearance of a Deliverer' and that Deliverer has appeared in the person of Hazrat Mirza Ghulam Ahmad of Qadian who in 1890 announced his claim to have been entrusted by God with the great albeit difficult mission of regenerating and resuscitating a spiritually dead world.

Message of Peace.

Prophet Ahmad brought the message of peace and goodwill among all nations, races and religions. His, in fact, was no new message. He only re interpreted the old message of Islam which had long been ignored and forgotten alike by its votaries and opponents and gave it a new orientation Like all his predecessors in the prophetic office he was rejected, opposed and persecuted. But as in the time of Moses, Jesus and the Holy Prophet Muhammad (peace be upon them all) God broke the power of their enemies and gave glory and greatness to their followers and established the truth of their claims with mighty signs, similarly God promised success and progress to the followers of Ahmad and threatened his opponents with rack and ruin and destruction and proclaimed His purpose of establishing the truth of His Messenger with mighty signs and powerful attacks. " A warner came unto the world but the world accepted him not, God however shall accept him and establish his truth with mighty signs."

Mighty Signs shown

These mighty signs have appeared in the form of famines, floods, fires, pestilences, wars and earthquakes and other calamities of diverse natures that have overwhelmed the world during the past 40 or 50 years. But of all natural calamities, the occurrence of earthquakes in quick succession and with a startling frequency was, according to the Quran and the sayings of the Holy Prophet and especially according to the prophecies made by Jesus regarding his second advent, to be the outstanding sign of the time of the Messenger of the Latter Days. Referring to the visitations that were to overwhelm the world in the Latter Days the Quran says :

> " I swear by the angelic hosts who are charged with these matters, that a terrible shaking will come over the earth,

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and earthquake will follow earthquake till men will tremble with fear and their eyes will be downcast " (79 : 6, 7, 8).

Jesus, when asked ' what shall be the sign of thy (second) coming', answered to the following effect: " When nations rise against nations, and famines, wars, earthquakes, pestilences and iniquity abound, and the sun and the moon are darkened and the stars fall from heaven and the powers of heaven are shaken, then shall the sign of the Son of Man appear in heaven and he shall come from heaven in great glory " (Mark, Matt., Luke). Not only famines, wars, pestilences and earthquakes were predicted by Jesus to take place at the time of his second advent, the Promised Messiah, Prophet Ahmad of Qadian who came in the name and with the powers and attributes of Jesus also prophesied that earthquakes shall occur in his time in every part of the world with such frequency and wreak such destruction and havoc that men would ask in bewilderment what had become of this earth and what was going to happen. We give below a few of the prophecies made by Prophet Ahmad regarding the occurrence of earthquakes in large numbers in all parts of the world.

Some prophecies regarding earthquakes

Here is one of his warnings which he published on 27th February, 1925, (*vide* the *Review of Religious*, for March, 1905, and the hand-bill entitled *Alwasiyyat*) :—

" The Almighty God says in the Holy Quran :

قل مايعبؤا بكم ربى لولا دعاءكم -

'Say, what careth my Lord, if ye do not invoke Him' (25 : 77). Friends, may God have mercy upon you, about nine months ago on being informed by God I caused the following revelation to be published in *al-Hakam* and *al-Badr*, two newspapers issued from Qadian :—

عفت الديار محلها ومقامها

which means that this country is about to be laid waste with divine punishment, neither permanent abodes could afford security nor temporary residences ..... Now I see that time has drawn nigh. Just now, *i. e.*, at 4 A.M., on 27th February, I have seen in a vision that there is a great noise caused by painful deaths ; at the same time the following words of divine revelation were on my lips: موتا موتی لگ رہی ہے۔ " Death on all sides ". Then I awoke and at that very time

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when a part of the night still remained, I began to write this note. Arise and be ready, for a time of great distress has come for this generation. There is no other barque but that of piety which can take you to the haven of safety in times of trouble. God's faithful servants incline to Him, for besides Him there is no security. Atone now for your sins by making yourselves truly humble, and annihilate yourselves in truth. Take up your burdens yourselves and exert to the best of your power in the path of righteousness, for Gracious and Merciful is your Lord. His wrath becomes appeased against those who shed tears, but against such only as shed tears before-hand and not when they see around them the dead and the dying, for God alone can avert punishment from those who fear Him.....Do good then that you may deserve the mercy of God. Walk fast towards Him with all your strength; and if you cannot do it, at least do take yourselves to the gate of His pleasure even though you may have to do it limping and halting like a sick person, and if even this be not in your power, then let charitable deeds bear you to that place like a corpse. These are days of great distress and the wrath of God is kindled in the heavens. This is not the time when mere words of the mouth and boasting of the tongue can save you.....Before the time comes which would render you mad, make yourselves like mad men with untiring and restless prayers..... Know it for certain that these are days of great affliction for the world as it has never seen since its creation. All this has been brought about so that the Word may be fulfilled which had been uttered by the prophets in the beginning. The Almighty God informed me of these mighty signs twenty-five years ago and this divine information was recorded and published in the *Brahin-i-Ahmadiyya* at that very time..... These are days of heavy tribulation for the world, but the world does not care even when these afflictions have actually been brought upon its head. I have done my duty and have delivered to you the message, and have informed you of the heavy afflictions that are in store for you."

On 5th April, 1905, *i e.* on the morrow of the earthquake of 4th April, Prophet Ahmad issued another warning which runs as follows:

"As it is my duty to invite men and to deliver to them the message of my Lord, I, therefore, again inform the public,

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and God is my witness, that the fact has been disclosed to me by divine revelation, that His wrath is now excited upon the world, for a vast majority of the people are so deeply immersed in sinfulness and worldliness that they have ceased to have any faith in God. He who has been sent by Him for the regeneration of mankind has been jeered and scoffed at and scorns and abuses have outstripped all limits and bounds. The Almighty God has, therefore, said that He would now wage a war against the abusers and the scoffers and that He would do it by means of the hosts of His angels and the powers of nature. He has said that His assaults on them would be such as they have never even dreamt of..... God says: 'a warner came unto the world, but the world rejected him. God, however, shall accept him and manifest his truth with mighty signs'." (*The Review of Religions for April, 1905*).

Three days later, *i. e.*, on April 8, 1905, Ahmad published another warning to the following effect :—

"To-day at about 3 o'clock in the night, the Word of God came to me as follows :—

تازہ نشان تازہ نشان کا دھکہ زلزلۃ الساعۃ قوا انفسکم ان اللہ مع الابرار دنی منک الفضل جاء الحق وزھق الباطل۔

"The first part of this revelation signifies that Almighty God will show a fresh sign, the shock of which shall be felt by the world. It shall be a terrible shaking like the shaking of the hour of Judgment. I do not know whether the shock spoken of in the revelation would be the shock of an earthquake or any other terrible disaster which will visit the world and which on account of its severity will deserve to be called the shaking of the Day of Judgment.....In short, the signs which have already appeared, and those which are yet in store for the world, are meant to turn people away from evil and to show them the way for the acceptance of the Messenger of God. Therefore, I warn you to eschew every evil for the time has come when every one shall be questioned about what he does. He who does not forsake the setting up of gods with God, shall have to answer. He who is absorbed in worldliness and is surfeit with the cares and the anxieties of this world shall have to answer. He who denies the existence of God shall have to answer. He who abuses the righteous servants and apostles of God and does not repent shall have to answer...

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.....Rise and prepare yourselves, for the hour has drawn nigh of which the prophets had spoken. I swear by Him who has sent me that it is not from myself that I am speaking, but from God. Alas! that my word had not been mistrusted; alas! that I had not been declared a liar so that the world should have escaped destruction. This writing of mine is not an ordinary one. It proceeds from a deep and sincere solicitude for your welfare. If you change your ways and turn away from evil, then you will be saved, for God is as merciful as He is wrathful.... ....." (*The Review of Religions for April, 1905.*)

In a hand-bill entitled *an-Nida*, published on April 21, 1905, the Promised Messiah wrote as follows:--

"On April 9, 1905, God has again informed me of a terrible earthquake which in its severity and maddening effect would resemble the Day of Judgment.....I am certain that this terrible calamity will remind people of the Day of Judgment .....When the fulfilment of my former prophecy has not humbled the hearts of the people and they do not seem to entertain fear of God's punishment and I am being denounced as a liar and a charlatan, God has decreed that He should show another sign.....God has given me this glad tidings: 'For your sake I will descend upon the earth so that I should show My signs. We shall show for you the sign of earthquake and shall demolish the buildings these unmindful people are erecting or will erect henceforth'? It is clear from this prophecy that not one but several earthquakes would come which will demolish buildings now and then and God said, 'I will come suddenly with My angels, *i. e.*, My arrival would be so sudden and unexpected that people would not believe that such a thing could come to pass and would be busy making merry and joking and will be quite forgetful of what I will do. Then I will show that sign which will shake the earth and that day would be a day of mourning for the world'.....Friends, I have discharged my duty of conveying to you God's message. Now it rests with you whether you mock and jeer at me, abuse me and denounce me as an impostor or accept me as His messenger. Anyhow I have warned you beforehand. O you wretched people, you cannot run away from the impending chastisement."

On 29th April, 1905, he issued another hand-bill entitled,

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Zalzala ki Khabar bar-i-soam, (third warning about earthquake) which contained the following warning :—

"To-day, the 29th of April, 1905, God has again informed me of a dreadful earthquake. So out of pure sympathy I warn the people of the world that it has been decreed on heaven that a terrible calamity which will cause fearful destruction and havoc will overtake the world in the form of an earthquake. I do not know whether it is going to occur soon or God will manifest it after some time. But the fact that I have been repeatedly informed about it shows that it will not take a long time to come. This warning is from God, the Knower of all secrets.....

"It is absolutely true that such an earthquake will overtake this country as no eye has ever seen the like of it, nor has any ear heard about it nor was it ever conceived of by any mind. Is there no one who would believe in me or give attentive ear to what I say.....Unfortunate indeed are the people of this land that they hold up God's Word to scorn and ridicule and are not afraid. God says : 'I will come stealthily, I will come with My hosts at a time when no one could imagine that a catastrophe was impending. Probably it would occur at the time of dawn or in the last part of the night or at some time near about it.'"*

Then in one of his poems published in *Durr-i-Sameen* (a collection of Ahmad's Urdu and Persian poems) in 1905 he gave a graphic description of the havoc and devastation to be caused by earthquakes which he saw actually happening in his visions. The following verses are taken from that poem :—

وہ تباہی آئیگی شہروں پہ اور دیہات پر — جس کی دنیا میں نہیں ہے مثل کوئی زینہار
ایک دم میں غمکدہ ہوجائینگے عشرت کدہ — شادیاں جو کرتے تھے بیٹھینگے ہوکر سوگوار
وہ جو تھے اونچے محل اور وہ جو تھے قصر برین — پست ہوجائینگے جیسے پست ہو اک جائے غار
ایک ہی گردش میں گھر ہوجائینگے مٹی کا ڈھیر — جسقدر جانیں تلف ہونگی نہیں اُنکا شمار
تم سے غائب ہے مگر میں دیکھتا ہوں ہر گھڑی — پھرتا ہے آنکھوں کے آگے وہ زمان وہ روزگار

" A devastation, wholly unparalleled in history, shall overtake towns and villages. In the twinkling of an eye places where hitherto felicity and pleasure reigned shall be converted into scenes of desolation and mourning. Grand and magnificent

* This prophecy has been fulfilled remarkably by the Quetta earthquake. God came with His hosts stealthily and Quetta, Mastung and Kalat were raised to the ground at 3 A.M., on May 31, 1935.—*Ed.*

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palaces, fair and stately mansions shall suffer destruction and become dusty heaps of ruins, and countless lives shall be lost. Never having seen anything like it in all your life before, you can form no idea of this frightful calamity. But I have seen it all in a vision, and the dreadful sight is still haunting my eyes unceasingly ".

On 24th December, 1905, Ahmad published a pamphlet entitled *Alwassiat* in which occur the following prophecies regarding earthquakes that were to embitter human life by their frequency :—

" Regarding the catastrophes spoken of in the above revelation, I have been informed by God that death will work havoc on all sides. There will be earthquakes so severe that they will present to the eye the scene of the Day of Judgment, and will, as it were, turn the earth upside down, and the lives of many would be embittered. But on those who repent and eschew evil, God will have mercy. Every prophet has spoken of this time, and it is necessary that everything should happen accordingly as it was foretold. But those who make their hearts upright and walk in the ways which are liked by God shall have no fear or grief. Addressing me the Almighty God said : 'Thou art a warner from Me. I have sent thee that the righteous may be separated from the wicked' and He said, ' A warner came unto the world, but the world accepted him not, God, however, shall accept him and manifest his truth with mighty signs. I will shower so many blessings upon thee that kings will seek blessings from thy clothes '. "

"Listen ! I say to you at the top of my voice, that the signs of God have not yet exhausted. Since the last earthquake which occurred on April 4, 1905, came in the spring season, God's revelation informs me that this second earthquake will also take place in the same season. I cannot say whether it would be the beginning of the spring season when leaves begin to appear on trees, or its middle or end, for divine revelation only says : 'Again with the coming of the Spring God's word is fulfilled.' As the first earthquake occurred in Spring, according to the information vouchsafed to me by God, this second earthquake will also come in the same season and as towards the end of January leaves begin to appear on trees, the days of danger will begin with the month of January and this may extend to the end of May. The Almighty God also calls the earthquake

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that is to come 'the earthquake of the Day of Judgment' meaning thereby that it would resemble in its severity and frightfulness the Judgment Day. And again He said, 'For thee We shall show signs and We shall demolish what they will build.' And again God said. 'An earthquake occurred, a most terrible earthquake, and the earth was turned upside down,' that is to say a devastating earthquake will occur which will raise to the ground some parts of the world as it happened in the time of Prophet Lot. Again he said: 'I will come with my hosts suddenly and without warning.' Again He said: 'The end of lives' and addressing me God said again, 'Thy Lord would send down from heaven which would please thee. It is as a mercy from Us and it shall decidedly come to pass because it has been fore-ordained.' But it is necessary that heaven should withhold the occurrence of these catastrophic happenings till this prophecy is broadcast among the nations of the world. And who would believe in what I say except those that are fortunate."

Again he writes in the *Supplement* to *Braheen-i-Ahmadiyya*, Part V, page 93 :—

"God says : 'I will come at a time when the hearts of the people would become hard and they would be satisfied that no more earthquakes would come' and He says: 'I will come stealthily, unexpected and without giving any warning. The people would be quite busy transacting their affairs and doing their business gaily and totally unmindful of the impending catastrophe when all of a sudden the dreadful calamity would overtake them. And this would happen in the spring season.'"

Again Ahmad writes in his well-known book, *Haqiqat-ul-Wahy* (page 221) published in 1907 as follows :—

"I had foretold that earthquakes will continue to occur regularly for some time but of these four would be particularly severe and the fifth will be as dreadful and devastating as the doomsday. Earthquakes have already occurred in conformity with my prophecies. But four more terrible and devastating are yet to come and also the fifth one which will enact before men's eyes the scene of the Day of Judgment and addressing me God said that all this will happen to establish my truth."

Again on page 257 of the same book he writes :—

"Bear in mind that Almighty God has informed me of

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earthqaukes in general. Know it for certain then, that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them would resemble the destruction of the Judgment Day. Death will make such havoc that streams of blood would flow. In fact, so great would be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and present such scene of destruction that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven would come upon men, so that the wise among them will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay. they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God, and with all their hearts and all their souls they are bent upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent, until a Messenger is raised.' Those who repent shall be saved and those who show fear before the calamity comes shall be shown mercy. Do you think that you can be saved by your own plans? That cannot be. Do you think that severe earthquakes have came in distant places in America and your country will be safe, for I see that greater distress is in store for you. Thou, O Europe art not safe, nor thou O Asia! and ye that dwell in islands! No self-made diety will assist you on that day. I see cities falling down and I find inhabited places in ruins. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that that time is not distant. I strove hard to gather men under the protection of God, but it was necessary that the writing of Fate should have been fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will be before your eyes and the scene of Lot's earth you will see with your own eyes. But God is slow in sending His wrath. Repent

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that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

Ahmad's revelations regarding earthquakes.

Before we show in what remarkable manner the above prophecies have been fulfilled and are being fulfilled every now and then we prefer to give some revelations of Ahmad regarding the frequent occurrence of dreadful earthquakes in almost every part of the world in the present time, on which these prophecies are based. The fact that in the Quran and the traditions of the Holy Prophet Muhammad (peace be upon him) and in the prophecies of Jesus repeated mention has been made of the occurrence of earthquakes in the time of the Prophet of Latter Days and the fact that the revelations of the Promised Messiah also abound in similar prophecies regarding earthquakes, proves beyond the possibility of a genuine doubt that the revelations of all these three great prophets of God proceeded from the same divine source. Some of Ahmad's prophecies about earthquakes are as follows :—

1. (1884)

میں اپنی چمکار دکھاؤں گا ۔ اپنی قدرت نمائی سے تجھکو اُٹھاؤں گا۔
دنیا میں ایک نذیر آیا۔ پر دنیا نے اُس کو قبول نہ کیا۔ لیکن خدا اُسے قبول کریگا۔ اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کردیگا۔

"I wlll show the flash of My power and I will exalt you most miraculously. A warner came unto the world but the world accepted him not; God, however, shall accept him and establish his truth with mighty signs" (*Braheen-i-Ahmadiyya Part IV, published 1884*).

2. (1884)

براءاللہ مما قالوا وکان عنداللہ وجیھا۔ الیس اللہ بکاف عبدہ۔ فلما تجلی ربہ للجبل جعلہ دکا۔ واللہ موھن کیدالکافرین۔

"God shall clear His apostle of all the charges which they lay against him for he is an exalted servant of the Lord. Is not God sufficient unto His servant ? The Lord shall appear on the mountain, sundering it into fragments : He shall destroy all the machinations of the disbelievers." (*Braheen-i-Ahmadiyya, Part IV, page 516.*)

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3. (1884)

لما تجلی ربہ للجبل جعلہ دکا۔ قوۃالرحمن لعبیداللہ الصمد۔

"The time is at hand when the Lord shall appear on the mountain, making it into fragments; God shall bring this about by His omnipotence for the sake of His servant." (*Braheen-i-Ahmadiyya, Part IV, page 557*).

4. (December, 1903)

زلزلہ کا دھکا۔

"A shaking of earthquake" (*al-Hakam, 24th December, 1903*)

5. (June 1, 1904)

عفت الدیار محلہا و مقامہا۔

"An earthquake that shall lay in ruins both permanent dwelling-houses and temporary residences" (*al-Hakam, No. 18 1904*).

6. (June 8, 1904)

عفت الدیار محلہا ومقامہا۔ انی احافظ کل من فی الدار۔

"An earthquake that shall lay in ruins both permanent dwelling-houses and temporary residences. But I shall protect all those who live within the four walls of your house." (*al-Hakam 1904, Nos. 19-20.*)

7. (February 26, 1905)

موتا موتی لگ رہی ہے۔

"Death on all sides" (*al-Hakam No. 10, 1905, Vol. 19*).

8. (April 3, 1905)

موت دروازے پر کھڑی ہے۔

"Death is standing at the door." (*Al-Badr, 1905, No. 1*).

9. (April 8, 1905)

تازہ نشان۔ تازہ نشان کا دھکا۔ زلزلۃ الساعۃ قوا انفسکم جاءالحق وزھق الباطل۔

"Yet another and fresh sign, there shall come an earthquake as terrible and devastating as doomsday. O Ye man, fly for refuge. Truth having come shall put falsehood of rout." (*al-Inzar, April 8, 1905*)

10. (April 9, 1905.)

اک نری آیات و نہدم ما یعمرون۔

"We shall show great signs for your sake and shall

*The revelations Nos. 4, 5, 6, 7, 8, were fulfilled by the famous earthquake of April 4, 1905, which turned the beautiful Kangra Valley into a wilderness of ruins in the twinkling of an eye. The revelation No. 8 came only one day before the terrible earthquake occurred. (*Vide. The Review of Religions, 1905—Ed.*)

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destroy and level with the ground all that they build." (*al-Badr, No. 2, 1905.*)

11. (April 15, 1905)

انی مع الافواج آتیک بغتة۔

"I shall come to your help with my hosts suddenly and without warning." (*al-Badr* No. 3, 1905)

12. (April 23, 1905.)

بھونچال آیا اور بڑي شدت سے آیا ۔

"An earthquake has come, a most terrible earthquake." (*Badr* 1905, No. 4.)

13. (May 9, 1905.)

پھر بہار آئی۔ خدا کی بات پھر پوري ہوئی۔
یستنبؤنک أحق ہو قل اي وربی انہ لحق۔

"Again Spring has come and again the Word of God is fulfilled. They ask you, is it true that punishment in the form of earthquakes shall overtake them. Say yes, by God it is quite true." (*Badr*, 1905, Vol. I, No. 6.)

14. (May 23, 1905.)

زمین تہ و بالا کردي

"The earth is turned upside down." (*Badr* 1905, No. 4.)

15. (August 23, 1905.)

پہاڑ گرا اور زلزلہ آیا۔

"The mountain toppled down and an earthquake followed." (*Badr*, 1905, No. 21.)

16. (August 31, 1905.)

ارنی زلزلة الساعة۔

"Show me the earthquake which shall resemble the Judgment Day." (*al-Hakam*, Vol. 9, No. 31.)

17. (September 13, 1905.)

عفت الدیار کذکري

"Towns and cities shall be effaced from earth's surface as men have effaced my name from their hearts." (*Badr*, 1905, No. 24.)

18. (November 15, 1905.)

زندگیوں کا خاتمہ۔

"The end of lives." (*Badr*, Vol. I, No. 26.)

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19. (January 3, 1906.)

انی مع الافواج اتیک بغتة. حرام علی قریة اهلکنها انهم لایرجون- ووضعنا عنک وزرک الذي انقض ظهرک.

"I will come suddenly with My hosts. There is a ban on every town which We shall have destroyed that they shall not rise again. And have We not taken off from thee thy burden which galled thy back." (*Badr*, Vol. 2, No. 2.)

20. (February 3, 1906.)

آؤ نمازیں پڑھیں اور قیامت کا نمونہ دیکھیں۔

" Rise and let us say prayers and see the scene of the Doomsday enacted before our eyes." (*Badr*, Vol. 2, No 6.)

21. (March 1, 1906.)

زلزلہ آنے کو ہے۔

"Earthquake is about to come." (*Badr*, Vol 2, No. 2.)

22. (March 9, 1906.)

زلزلہ آنے کو ہے ہمارے لئے عید کا دن۔

رب لا ترنی زلزلة الساعة. رب لا ترنی موت احد منهم۔

"Earthquake is about to come For us that day will be a day of rejoicing. O my Lord do not show me that earthquake which in its severity and destructiveness will be like the Judgment Day. O my Lord do not show me the death of anyone of them." (*Badr*, 1906, Vol. 2, No. 11)

23. (March 14, 1906.)

چمک دکھلاؤنگا تم کو اس نشان کی پنج بار۔

" I shall show you the flash of this sign five times." (*Badr* 1906, Vol. 2, No. 11.)

24. (March 15, 1906.)

خدا نکلنے کو ہے۔ وعدالله ان وعدالله لا یبدل۔

The Promised Messiah explained this revelation as follows: " By bringing about the five earthquakes mentioned in the above revelation, God shall show His face and manifest Himself. This is a promise from God and God's promise never goes unfulfilled". (*al-Hakam*, Vol. 10, No. 9.)

25. (March 27, 1906.)

رب آخر وقت هذا

" O my Lord, postpone the occurring of this earthquake." (*Badr*, Vol. 2, No. 13.)

26. (March 28, 1906.)

اخرہ الله الی وقت مسمی

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"God has postponed it to a fixed time." (*Badr*, Vol. 2, No. 14.)

27. (April 8, 1906.)

رب ارنی زلزلۃالساعۃ

"O my Lord, show me the earthquake that will resemble the Judgment Day in its severity." (*Badr*, Vol. 2, No. 15.

28. (April 9, 1906.)

اریک زلزلۃالساعۃ۔ یسئلونک احق ھو قل ای وربی انہ لحق ولا یرہ من قوم یعرضون۔

"I shall show thee that earthquake which will be like the Judgment Day in its severity. They ask thee, is it true that such an earthquake will occur. Say yes, and by my Lord it is quite true and it shall not be averted from the people who turn their faces away from God." (*Badr*, Vol. 2, No. 15.)

29. (April 14, 1906.)

زلزلہ آیا۔ زلزلہ آیا۔

"An earthquak came, an earthquake came." (*Badr*, Vol. 2, 16.)

30. (May 14, 1906.)

ھل اتاک حدیث الزلزلۃ اذا زلزلت الارض زلزالہا واخرجت الارض اثقالہا وقال الانسان مالہا..... الخ۔

"Have you received the news of the earthquake when the earth with her quaking shall quake and the earth shall cast forth her burdens and man shall say, what aileth her?" (*Badr*, Vol. 2, No. 20.)

31. (May 20, 1906).

انی مع الافواج آتیک بغتۃ۔ اریک زلزلۃالساعۃ۔
انی احافظ کل من فی الدار۔

"I shall come with My hosts without warning. I shall show you that earthquake which shall be like the Judgment Day. I shall protect all those that live in the house." (*Badr*, vol. 2, No. 21).

32. (May 25, 1906.)

ھل اتاک حدیث الزلزلۃ۔
بل یاتیہم بغتۃ۔ اگر چاہوں تو اس دن خاتمہ۔

"Has the tidings of the earthquake reached thee. It shall come upon them all of a sudden. If I so desire the

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world will come to an end that day" (*Badr*, vol. 2, No. 22.)

33. (June 16, 1906.)

زلزلہ آنیکو ہے۔

"An earthquake is about to come." (*Badr* vol. 2, No. 25.)

34. (August 12, 1906.)

صحن میں ندیاں چلیںگی اور سخت زلزلے آئینگے۔

"Rivers shall flow in the court-yards of the houses and terrible earthquakes shall come." (*Badr*, vol. 22, No. 33.)

35. (February 28, 1907).

سخت زلزلہ آیا اور آج بارش بھی ہوگی۔

"A severe earthquake came and it shall also rain today." (*Badr* vol. 6, No. 10.)

36. (March 19, 1907.)

ارادت زمان الزلزلۃ

"I have decided to give the Earth a spell of earthquakes." (*Badr*, vol. 6, No. 13.)

37. (March 24, 1907).

لاکھوں انسانوں کو تہ و بالا کرونگا۔

"I shall overturn millions of men." (*Badr*, vol. No. 13.)

38. (April 7, 1907.)

ایک اور قیامت برپا ہوئی۔

"One more destruction like the destruction of the Resurrection Day has come about." (*Badr*, vol. 6, No. 15.)

39. (May 12, 1907.)

اُن شہروں کو دیکھکر رونا آئیگا۔ وہ قیامت کے دن ہونگے زبردست نشانوں کے ساتھ ترقی ہوگی۔ ایک ہولناک نشان۔

"Men shall weep with sorrow at the sight of these towns and cities. Those days will be like the Resurrection Day. Mighty signs will help your cause to progress. A dreadful sign." (*Badr*, vol. 6, No. 20.)

40. (April 20, 1907.)

* رویا میں دیکھا کہ بشیر احمد کھڑا ہے۔ وہ ہاتھ سے شمال مشرق کی طرف اشارہ کرکے کہتا ہے کہ زلزلہ اس طرف چلا گیا۔

"I saw in dream Bashir Ahmad standing, who pointing with his finger towards the north-east says 'the earthquake has gone in this direction.' (*Badr*, vol. 2, No. 18.)

* This vision was wonderfully fulfilled by the Bihar earthquake of last year. (*vide Review of Religions* for March, 1934.)

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The following facts emerge clearly from the above revelations and prophecies of Ahmad :—

1. The world is passing through a period of travail and tribulation and God has decreed that He shall smite the people of this earth with calamities and disasters of diverse natures—with pestilences, wars, famines and especially with earthquakes. Earthquake will follow earthquake in quick succession and so great would be the havoc and devastation caused by the dreadful onslaughts of the powers of nature that men will become dazed and will begin to ask in bewilderment what had become of this planet and what was going to happen.

2. That an earthquake of exceptional severity of which the people of this country – India—will have absolutely no idea will overtake it at the time of dawn or in the last part of the night. The destruction caused by that earthquake will be such as the people of India had not known before.

3. Earthquakes will visit health-resorts where people build residences for temporary sojourn and go to enjoy themselves. Grand and magnificent palaces, fair and stately mansions shall be raised to the ground within the twinkling of an eye.

4. Those who fear God and accept His Messenger shall be generally immune from the destructive effects of these earthquakes.*

5. A majority of the earthquakes occurring in this country will come in the spring season which extends from the month of January to the end of the month of May.

6. A terrible earthquake will also visit India in the middle of the day when people will be busy doing their business.

7. Europe is not safe, nor is Asia or America nor still those that dwell in islands. The turn of India is drawing near. Cities and towns shall fall and inhabited places shall be in ruins. The people of this country shall see the scenes of the days of Noah and Lot enacted before their own eyes and not only earthquakes will come but other calamities from heaven and earth will visit the earth. Some of these earthquakes will occur

*Not a single Ahmadi was killed or wounded in the Kangra earthquake while only two or three Ahmadis were killed in the Bihar earthquake and out of 174 Ahmadis only three men, 4 women and 14 children have been killed in the Quetta earthquake.—*Ed.*

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during the life-time of Ahmad but the more dreadful, destructive and devastating will come after his death.

8 The Lord shall appear on the mountain sundering it into fragments, *i.e.*, earthquakes will visit hill-stations also.

9. People will die of these earthquakes in exceptionally large numbers.

10. An earthquake resembling the Day of Judgment in its severity and destructiveness shall occur in India about the time of the morning prayer.

11. Five exceptionally destructive earthquakes shall come *after* the death of Ahmad, most certainly the last and fifth one which will excel in the desolation and havoc wrought by it anything that will have gone before.

12. Heavy rains will accompany some of these earthquakes.

13. People will shed tears over the beautiful towns raised to the ground.

14. A great earthquake shall occur in the north-east of India.

15. The Ahmadiyya Movement would make great progress on account of the mental change that would come over the people as a result of the destruction caused by these visitations.

Some major earthquakes

It is not possible to adequately appreciate and realise in what remarkable manner these most appalling calamities, that have visited the earth in the form of earthquakes and other disturbances of nature in different parts of the world in very rapid succession during the last fifty years, have fulfilled some of Ahmad's prophecies regarding earthquakes unless we know some details of the destruction and desolation caused by at least some major earthquakes. So large has been the number of greater and smaller earthquakes that have rocked, heaved and swayed this earth of ours in the last fifty years that it would require a volume to record all of them In the last century alone as many as 2,119 earthquakes occurred and according to *Nelson's Loose-Leaf Encyclopaedia* there were more severe earthquakes during the last fifty years of the last century than had been in the 850 preceding years. "Of great

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earthquakes—those which reduced towns to ruins—Mallet recorded one a year in the first half of the 19th century, and Milne four a year during the last quarter" (*Encyclopædia Britannica*). And in the last 35 years the rate at which earthquakes have occurred has even been greater. Professor Milne, the greatest modern authority on Seismology says that 14,000,000 people have perished from 1902 to 1923 due to earthquakes.

This number does not include those killed in the dreadful earthquakes of Formosa (1935), Bihar (1234) and Quetta (1935) and the one that wrought terrible havoc in Italy in 1930. According to competent authorities there were 34 earthquakes in four months of 1931, six being major disasters. Since the time Ahmad warned the world that in order to establish his truth God would send down upon the earth disasters in different forms and shapes—predominantly in the form of earthquakes—not a year has passed when a great earthquake has not overtaken and destroyed some part of this planet of ours and it is not possible to point out to another period in the world's history when the earth was visited by such a fearful succession of seismic disturbances. "Explain the figures how one may," says the author of *the Mighty Hour*, "it would surely seem as though something terrible has been happening of late deep down in the bowels of our old earth. But the increasing disturbances of nature are by no means confined to earthquakes and volcanic eruptions. Tornadoes, hurricanes and cyclones of exceptional severity have occurred too frequeutly of recent years." (*The Muslim Times, London.*) Now we give below only a few major earthquakes that occurred after Prophet Ahmad published his first prophecy regarding earthquakes in 1884.

1884. Colchester (England).
1887. Riviera (France).
1891. Mino and Owari (Japan).
1895. Laibach (Austria).
1896. Sanriku (Japan).
1897. Assam (India).
1899. Alaska (N. America).
1901. Inverness (England).

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1905. Kangra. (The beautiful Kangra valley was totally destroyed by an earthquake in which more than 25,000 people lost their lives.)

1906. San Francisco was laid waste by an earthquake about which *the Pioneer* wrote that "it would be hard to parallel such hovoc since the first century A. D."

1907. Jamaica was almost destroyed. Another earthquake in the East Indies destroyed the island of Simalu which almost disappeared.

1908. Messina and Reggio were wiped out of existence by a disastrous earthquake in which more than 200,000 people were killed. The *Pioneer* described it as "an unparalleled one, as it has no precedent in magnitude, neither it is likely to have any sequel." 50 per cent. of the whole population were killed.

1910. Costa-Rica.

1912. Mexico.

1914. Isbarta and Burdur (two towns) in Asia Minor destroyed. Severe earthquake in Sumatra. Marsican earthquake killed 71 per cent. of the total population.

1915. Italy. 97 per cent. of population killed in Avazzano and the neighbouring villages.

1914—18. The Great War (a political earthquake) shook Europe—and the whole world. Millions were killed and the number of those maimed and crippled and blinded defied calculation.

1920. China. More than 200,000 persons killed.

1922. Chile.

1923. Japan. 72,600 perished in Tokio, 23,000 in Yokohama, 6,495 in the Kanagawa Prefecture. 334,606 houses destroyed in Tokio, 68,000 in Yokohama and 95,870 in the Kanagawa Prefecture. The island of Ossina disappeared totally from the map. Total loss of life estimated at 200,000.

1928. Asia Minor. Corinth almost destroyed. Smyrna and other towns badly damaged.

1929. Assam.

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1934. Bihar. Monghyr and Muzaffarpur completely destroyed. Darbhanga, Motihari, Samastipur and Sitamarhi were left heaps of *debris* Patna, Chapra and Bhagalpur suffered grievously. Rivers changed their courses. Where there was fertile soil there is now a covering of sterile sand, extending in some cases to three feet in depth, so that an area of 2,000 square miles was turned into a permanent desert. Telephones, telegraphs, railways, even roads were dislocated. According to Dr. Dunn of the Geological Survey of India the Bihar earthquake was one of the biggest and most extensive earthquakes of which human history has kept record.

1935, 20th April. Formosa. Earthquake worst in Japanese territory since the disaster of 1923. Two provinces devastated and four large towns severely affected. Official figures: 3,000 persons dead, 10,000 houses collapsed, 11,000 damaged. Damage estimated at 10 million yens. Formosa rocked twice in the current year.

1935, 12th April. A disastrous earthquake in Mazanderan.

1935, 30th June. Earthquake in Switzerland. In many villages in Wurttemberg there is not a house not damaged.

The Quetta Earthquake

On 30th May, 1935 at 3 A.M., Quetta was visited by one of the most appalling and dreadful earthquakes that the world has ever seen. It turned a happy, prosperous and smiling town 'into a meaningless, hideous confusion of dust and stone and rubble within the spasm of waking nightmare.' "Quetta is a city of death and despair—under martial law and still shaken by earthquake shocks," wired the special correspondent of the *Statesman* after a tour of the striken area, three days after the earthquake. " Hours of intensive bombardment could not have as completely wiped out a town as that few seconds' shaking of the earth's crust. To look at the city now is to wonder that any escaped. 'Miraculous', is the only word to apply to most escapes."

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The full story of Quetta's night of earthquake horror will never be known. It is entombed with those who lost hope, consciousness and life itself under the ruins of their homes.

According to the *Associated Press* "the total number of deaths may be as many as 56,000. In Kalat State the casualties are 30,000, of whom 24,000 are dead." The following is an official account:—

> (1) Material Damage—Quetta City: The whole city has been destroyed and is being sealed up and placed under military guard on medical advice. It is estimated that 20,000 corpses remain buried under the *debris* and there is no hope of rescue of any more living. The corpses extracted and buried number several thousands. The exact figures are not obtainable. There are about 10,000 Indian survivors, including 4,000 injured. (2) Civil Area: All houses have been razed to the ground, except Government House, which is partially standing in ruins. The Church and Club are both in ruins, as also the Murree Brewery. (3) Cantonment Area: One quarter has been destroyed and the remaining three-quarters slightly damaged, but uninhabitable. The most damage is in the R. A. F. area where the barracks have been destroyed and only six out of the 27 machines are serviceable. (4) Railway Area: Destroyed. (5) Hanna Road and Staff College Area: Undamaged. (6) Surrounding villages: Destroyed with it is feared very heavy casualties, but the number is not yet ascertainable. Military parties are being sent out to investigate and render help. (7) Outlying Districts: As already reported Kalat and Mastung are reported to have been raized to the ground, with very heavy casualties. All villages between Quetta and Kalat are also reported to have been destroyed. Loralai and Chaman are known to be safe and no information has been received of any damage at Fort Sandeman, which appears also to have been outside the orbit of the earthquake.

Almost the entire police force were wiped. It was the same with the convicts in the jail. They were annihilated. All the patients in a civil hospital were killed in their beds. It is estimated that 70 per cent. of the whole population in Quetta, Mastung and the outlying villages are either dead or injured. Villages between and including Mastung and Beleli are reported completely destroyed. In Mastung more than 80 per cent. of

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the whole population are dead. 'Fourteen annas in the rupee perished, one anna injured and only one anna escaped.' This is the picture of the calamity, drawn by a bania from Quetta. According to another message the whole Parsi colony was raised to the ground and "Parsis are nowhere to be found in Quetta". It is a common experience that families of ten have only one survivor left and cases are on record where out of a family of 17, only one survived. The following first-hand impressions of the earthquake disaster sent from Quetta, by the special correspondent of the *Civil and Military Gazette*, Lahore, may give some idea of the havoc wrought there.

> The Medical Relief Train of the North Western Railway, by which I travelled, arrived in Quetta at three o'clock this morning. On the way I counted four trains bound for Sibi, carrying refugees. Peering through the darkness I could see the ruins of the railway station, which had been evacuated. The sheds facing the station had collapsed. The railway headquarters had been set up in a train in the siding, the railway telegraphs had established themselves in a garden and there were also I. A. S. C. men in a tent, seeing to the provisioning of homeless and foodless railway officials. Not a bungalow in the railway quarter at Sariab Road is standing. Many also collapsed in the new railway quarter on other side of the station. The tragedy of Quetta's desolation is complete. In Bruce Road, Sandeman Road, Gloucester Road, Phayre Road, Queen's Road and, so far as the Indian quarters in the bazar are concerned, the earthquake has done its worst to obliterate every trace of habitation. To obtain an accurate account of the casualties is, at the moment, impossible, but there are still hundreds buried under the debris in the bazars. Sappers and Miners and ambulances have been busy continuously since Friday. I am told that in the wreck of the police lines, the entire police force, with the exception of ten or eleven, was killed in one terrible second, which so far as one can gather, took toll of 20,000 lives. Twenty thousand troops, British and Indian, were immediately mobilised, and, as it proved, most opportunely, because wild Brahuis and other tribesmen from the surrounding hills were beginning to enter the city to loot it. Some were actually caught red-handed and martial law has been proclaimed..... Where most of the military buildings are standing, the earthquake has taken heavy toll among the Royal Air Force. I am

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getting an authoritative account of the casualties, but, from the men engaged in ambulance work, I gather that 57 men were killed. Some say more. Many aeroplanes were damaged. .....According to one estimate, 20,000 dead were given last rites, and no one can say how many bodies are still under the ruins. In fact, it is now humanly impossible to excavate the acres upon acres of ruins for those buried. It will not be surprising if the whole of the Indian bazar is blown up to prevent disease from taking an additional toll among the remnants of the population. What will be done with the street upon street and lane upon lane of confused heaps of bricks, corrugated iron sheets, pillows, rugs and boxes of merchandise in the Indian quarter of the city has not finally been decided yet, but two more companies of Sappers and Miners are on the way to Quetta. I have just passed through these quarters where once there were shops and residential tenements. To-day they look as if there had been no roads and no lanes.

On his way back from Quetta to Lahore he wrote as follows :—

"At places 'en route' to Lahore, I was asked if it was not possible to prevent over-crowding in refugee trains, but the questioners were entirely unaware of the actual conditions obtaining in Quetta after the earthquake. They have not been able to visualise Quetta deprived by the sudden stroke of the earthquake of its civil administration, its post office with its postal arrangements, its telegraphs, its telephones, its civil hospital and, with it, particularly all its civilian doctors and nurses, its police, its railway administration, and, in fact, every other activity of the civil administration that makes the wheel of ordinary life go round. It is the difficulty of realising this startlingly sudden cessation of the ordinary stream of life that makes them impatient of the delay in securing official lists of casualties, of the time taken in solving the problem of food supplies and of the delay in removing the survivors of the disaster to safe anchorage in other towns.....Take, however, a city of 80,000 and consider it suddenly deprived of all its amenities; no government, no police, no traffic facilities, no food, no water, no electric current, no shops, no bazar, and, in addition, the imminent terror of no law. This was Quetta at three minutes past three o'clock on the morning of Friday, May 31. There may be a doubt in regard

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to its population ; some insist that the civilian population was not more than 40,000, but they ignore the fact that, like many hill-stations, Quetta had an accession to its population out of all proportion to its ordinary population. A very large number of Sindhis and, even people from the Punjab were to be found in Quetta, particularly during the months of May and June, on holiday.

According to the *Statesman* :—

> Quetta's death-roll is approximately five times that of Bihar in an area one-twelfth of the size and almost all the inhabitants have been rendered homeless and destitute. British medical officers, attending the wounded in Quetta, declare that the casualties there recall the days of the Somme. Another British officer, after visiting one village, reported that out of 400 inhabitants only nine survived. It is impossible to calculate the material damage which in Quetta alone must amount to crores of rupee.

The range of the earthquake is estimated as 130 miles long and 20 miles broad. In addition to the towns of Kalat and Mastung, at least 100 villages in Quetta Sub-Division and Kalat State have been totally destroyed. Quetta has ceased to exist for ever because no town will be built on the old site.

We are sure that any person who would read the above prophecies of Ahmad with an unbiassed and unprejudiced mind and then cast a glance over the destruction and desolation that earthquakes have wrought in different parts of the world, he will become convinced that Ahmad was indeed a Messenger of God raised for the regeneration of the morally and spiritually corrupt world. God has decreed and decided that natural calamities shall continue to visit the earth in the form of pestilences, wars, famines, floods, fires and earthquakes in rapid and regular succession till the life of man will become embittered and he will turn his attention to his Creator and accept His Messenger. The last fifty years have witnessed such a large number of terrible earthquakes that it is not possible to point out to another period in world's history when the world was visited by such a fearful succession of seismic disturbances. This fact must possess some significance, some explanation. A student of geo-physical science may look upon these earthquakes

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as ordinary freaks of Nature. But when these usual vagaries of Nature assume the form of dreadful calamities and occur in very rapid succession and visit different parts of the world within a short time, in various shapes and forms, they point to a spiritual phenomenon. The revealed word of God in various religious scriptures tells us and history bears witness to it that whenever natural calamities visit the earth in quick succession with a bewildering rapidity in the form of epidemics, famines, floods, wars and earthquakes, there is always present at that time in the world a prophet of God to whose truth they testify. Does not the Quran say

ولقد ارسلنا الى امم من قبلك فاخذنا هم بالباساء والضراء لعلهم يتضرعون۔

" And indeed We have sent Messengers to the nations before thee, then We seized them with distress and affliction so that they may become humble" (VI : 42), and did not Jesus prophesy about his second advent to this effect " when nations rise against nations and famines, wars, earthquakes, pestilences and iniquity abound, and the sun and the moon are darkened and the stars fall from heaven and the powers of heaven are shaken, then shall the sign of the Son of Man appear in heaven and he shall come from heaven in great glory." Never was humanity afflicted with calamities and visitations in the shape of earthquakes, floods, famines and wars as it has been in the last fifty years and it was about 50 years ago that Prophet Ahmad of Qadian was raised to awaken in man an appreciation of the purpose and object of his creation and to bring " the erring flock into the Master's fold." Blessed are they who pay heed to God's word and accept His Messenger before the door of repentance is closed upon them.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

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